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sented by the members of the society to Prof. Karl Ludwig Michelet as a festival gift on his ninetieth natal day. The authors of these eight essays are: Adolf Lassen, August Cieszkowski, Gustav Engel, Friedrich Kirchner, Wilhelm Paszkowski, Max Runze, Georg Ulrich, and F. Zelle. They deal with philosophical subjects, chiefly such as pertain to the Hegelian philosophy. Appended to the pamphlet is a bibliography of the writings of this Nestor of the Philosophical Society by F. Ascherson.

The author of the third pamphlet complains about the decay of philosophy: "Metaphysics, the inner fane in the temple of science, stands desolate," and the last disciples of Hegel can no longer prevent the deluge which sweeps away the idealism of their grand old master.

κρς.

DER MATERIALISMUS, EINE VERIRRUNG DES MENSCHLICHEN GEISTES, WIDERLEGT DURCH EINE ZEITGEMÄSSE WELTANSCHAUUNG. By Dr. Eugen Dreher. Berlin: S. Gerstmann. 1892.

The author of this pamphlet, at present a docent at the University of Halle, feels somewhat oppressed by the materialistic tendencies of our times. His desire is to establish in the world a province of the ideal, and this domain of idealistic aspirations and hopes, he says, must and can be based upon a scientific foundation. To reach this goal, the author propounds a philosophy which is confessedly dualistic, and which must be made a kind of religion. Descartes's *Cogito, ergo sum*, is to him the beginning of all philosophy. The existence of the All is devoid of sense, unless there is an ego to think it. This dualism, if made a religion, will throw light upon the problems of the labyrinth of life.

The aspirations of the author are serious and noble. We cannot, however, agree with the results of his reasonings. He does not seem to have considered Kant's objections to the fallacy of the *cogito, ergo "ego" sum*. Nor is he familiar with Lichtenberg's famous remark, that "we should say by rights 'it thinks,' exactly as we say 'it rains.'" The same moral conclusions at which the author arrives may be reached, the same province for ideal aspirations in the world may be gained, the same religious comfort may be found, without any surrender of the monistic view of the world. Materialism is an error of human thought. But the error cannot be cured by dualism.

κρς.

UEBER DIE GRUNDFORMEN DER VORSTELLUNGSVERBINDUNG. Psychologische Studie. By Max Offner. Marburg: R. Friedrich. 1892.

This little brochure is a carefully worked out study of the phenomena of association. The author's view is summed up in the following statement: "The attempt to reduce the phenomena of association, in conformity with their real nature, to one single ultimate process cannot be regarded as successful, and we shall have to control our aspirations after a unitary conception and rest satisfied with reducing the various phenomena of association to two processes which are closely

"related, namely: (1) to an association of simultaneity; and (2) to an association of "immediate succession." There is much that is suggestive in the sixty-seven pages of this pamphlet.

κρς.

FINITE HOMOGENEOUS STRAIN, FLOW, AND RUPTURE OF ROCKS. Bulletin of the Geological Society of America. By *George F. Becker*. Rochester: Published by the Society. 1893.

This is a purely technical research, concerning the causes and form of the discontinuity of rock masses. The studies presented are the outgrowth of field-work in the Sierra Nevada of California. This range is so intersected by false joints, schistose and slaty cleavages, that on a scale of one mile to the inch their average separation would be for the most part microscopic. The dynamic manifestations in these regions are very systematic. Some of the strains which have produced this phenomenon have been infinitesimal, and others have been finite. Only the latter are here treated. Finite strain, the relations of stress to strain, the nature of finite shear, viscosity, flow, plasticity, ductility, and rupture, the relation of plastic solids to fluids, the spacing of fissures formed by inclined pressures, jointing, and slaty cleavage, are the chief subjects discussed. The most important result of the investigation is that jointing, schistosity, and slaty cleavage all imply relative movement and are thus as truly orogenic as falls of notable throw. "In the light of this conclusion," says the author, "it appears that if one could reproduce the orogeny of the Sierra in a moderate interval of time on a model made to a scale of one mile to the inch, it would seem to yield to external and bodily forces much like a mass of lard of the same dimensions."

This pamphlet is neatly got up, and reflects credit upon the author and publisher.

μκρκ.

DER ECHTE UND DER XENOPHONTISCHE SOKRATES. By *Karl Joël*. Volume I. Berlin: R. Gaertner. 1893.

There are two sources from which we have derived the main bulk of our knowledge concerning Socrates; namely, the writings of Plato and Xenophon. The former is generally regarded as an idealiser, and the latter as an historical biographer; for Plato simply uses the impressive figure of Socrates to expound his own philosophy, while Xenophon, the general, the politician, the historian, is supposed to give in the "Memorabilia" a simple and faithful account of what appeared to him worthy of being preserved. As Xenophon was not a philosopher himself, it is tacitly assumed that he had no reason to alter, to suppress, or to add his own personal views to the historical account of the great master whom he bore in grateful remembrance as a faithful disciple. There are some other sources; but they are less rich than those of Plato and Xenophon. Among them must be mentioned several passages in Aristotle, especially in "Magna Moralia" I, p. 1182, a 15. Our author urges with